Following the Imaams, the Importance of Taqleed and the Consensus of the Ummah upon the Compulsion of following the Four Imaams

Question:

1. What do the Ulema of Deen and the Muftis about a man in our city of Baruch who has adopted the ways of the Ahle Hadith. He raises his hands during every Rakaah of salaah and says *Aameen* loudly. Our Hanafi brothers say that these are acts of Bid'ah. Is raising the hands and saying Aameen loudly acts of the Sunnah or acts of Bid'ah? Please explain with references.
2. This brother says that raising the hands is a Sunnah of Rasulullaah ρ and the Khulafaa Raashideen and that the Hanafi book *Hidaaya* (Vol.1 Pg.379) proves that Rasulullaah ρ did it until the end of his life. He also says that saying Aameen loudly is also proven in *Hidaaya* (Vol.1 Pg.362) and that both raising the hands and saying Aameen loudly are acts of the Sunnah. Is raising the hands and saying Aameen loudly acts of the Sunnah or acts of Bid'ah? Please explain with references.

NOTE: It was discovered that the questioner himself became a *Ghayr Muqallid* and it is for this reason that the reply addresses him.

Answer: The question has been quoted (in the Urdu edition) just as the questioner had written it (in Urdu). He has forsaken the Hanafi Madh'hab and become a *Ghayr Muqallid* (one who does not follow any Madh'hab). The status of his education is evident from the fact that in a question of only twelve to thirteen lines, he has made twenty to twenty-five spelling errors. If he is this incompetent in the Urdu language that he cannot even

write it properly, how will he ever be able to read and understand Arabic texts?

Hadhrat Imaam Ghazaali رحمه الله said, "After accepting Islaam and Imaan, it is compulsory for the general public to only to engage in their Ibaadah and day-to-day-activities. They should never delve into academic matters because this has to be handed over to the Ulema. For a member of the general public to argue in an academic discussion is more detrimental to him than fornication and theft. This is because when a person without deep knowledge of the Deen enters into discussions concerning Allaah and the various aspects of Deen, the chances are great that he may present an opinion that is akin to kufr without him even realising it. His example is like that of a person who dives into the ocean without knowing how to swim."[1]

It is necessary for the general public have knowledge of the commands of the Shari'ah and to carry them out without delving into the intricacies of it. A man once came to Rasulullaah ρ and asked to be informed of the intricacies of knowledge. Rasulullaah ρ posed the following questions to him: (1) Have you recognised Allaah? (2) How many of Allaah's rights have you fulfilled? (3) Are you aware of death? (4) Have you prepared for death. Thereafter, Rasulullaah ρ told the man to leave, to first strengthen his foundations and then to come to be informed of the intricacies.[2]

Rasulullaah ρ also said, "A time will come when people will take ignorant people as their leaders and ask them (Deeni) questions. These people will then issue *Fataawaa* (rulings) without having the relevant knowledge. They will themselves be deviated and will mislead others as well."[3]

---

[1] *Ihyaa* (Vol.3 Pg.35).
[2] *Jaami Bayaanil Ilm* (Pg.133).
[3] *Mishkaatul Masaabeeh* (Pg.33).

In these circumstances it is Haraam and a cause of deviation to forsake the four true *Madhaahib* (the Hanafi, Shaafi'ee, Maaliki and Hanbali schools of jurisprudence) and to become a *Ghayr Muqallid* (one who does not follow any *Madh'hab*). Such people commit and act of Haraam because they now follow their whims, declare the *Madhaahib* to be false and claim that following them entails shirk. They then further accuse these great Imaams of giving preference to their whims over the Qur'aan and the Ahadeeth. It is in fact inappropriate to even refer to such people as the *Ahle Hadith*, just as it is not permissible to refer to those who reject the Ahadeeth as the *Ahle Qur'aan*. They use these titles merely to beguile and mislead people.

Moulana Muhammad Husayn Batalwi whom the *Ghayr Muqallideen* look up to wrote in his book *Ishaa'atus Sunnah* (Vol.1 Pg.211), "There is no way that a person not following a *Madh'hab* can ever run away from the *Mujtahideen* (jurists)." In the same book, he writes: "Twenty five years of experience has proven to me that those who forsake following the *Mujtahideen* and a *Madh'hab* eventually end up bidding farewell to Islaam. Many of the become Christians and other become people who follow no religion at all. The least that happens is that they no longer follow the Shari'ah and fall into sin. Some of them openly discard the Jumu'ah salaah, salaah in congregation and fasting. They also do to abstain from liquor and interest and those who do not indulge in these open sins, do so for ulterior motives, but then indulge in secret sins. They are often also involved in illicit affairs with women. Although there are many reasons for a person in Deen to become irreligious and to leave the Deen, one of the main reasons is also when people with no knowledge forsake *Taqleed* (following a *Madh'hab*)."[1]

---

[1] *Sabeelur Rashaad* pg.10, *Kalimatul Fasl* pg.10 and *Taqleede A'immah* pgs.16-17.

The reviver of the Ahle Hadith group Janaab Nawaab Siddique Hasan Khan of Bopal writes the following about his group, "There has now surfaced a boastful group who (despite being far from it) claim that they have the knowledge of the Hadith and the Qur'aan and also claim that they practise it and have recognition of Allaah."[1]

He writes further, "How strange! How can they (these *Ghayr Muqallideen*) call themselves sincere believers in Towheed while alleging that others (because of their *Taqleed*) are Mushrikeen, whereas they (the *Ghayr Muqallideen*) are most obstinate and mulish in their ways?" He later concludes the discussion by saying, "This way (of the *Ghayr Muqallideen*) is nothing but a great tribulation and means of deviation."[2]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes: "CHAPTER ON THE IMPORTANCE OF FOLLOWING THE FOUR *MADHAAHIB* AND THE SEVERITY OF GIVING THIS UP. One ought to know that there is immense benefit in following the four *Madhaahib* and tremendous harm in turning away from them."[3] In the same book, he writes further, "The second reason for following a *Madh'hab* is that Rasulullaah ρ said, 'Follow the broader consensus of people'. Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ρ."[4]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله described the followers of the four *Madhaahib* as the broader consensus of people and the one failing to follow any perform them as a lost camel who really follows the dictates of his Nafs.

---

[1] *Al Hitta fi Dhikri Sihaahis Sitta* Pg.27-28.
[2] *Taqleede A'immah* pgs.17-18
[3] *Uqdul Jayyid* pg.31.
[4] *Uqdul Jayyid* pg.33.

(Hereunder follows several Ahadeeth on the subject) Rasulullaah ρ said:

1. "Follow the broader consensus of people"[1]
2. "Stick with the congregation."[2]
3. "Verily Allaah will never allow my Ummah to be unanimous on deviation"[3]
4. "My Ummah shall never be unanimous on deviation."
5. "Allaah's hand is upon the Jamaa'ah (united group) and the one who separates from them shall be cast alone in Jahannam."[4]
6. "Shaytaan is like a wolf to people just as there is a wolf for sheep, who grabs hold of the lone sheep wandering apart from the flock. You people must therefore beware of conflict and remain attached to the Jamaa'ah and the broader consensus of people."[5]
7. "The one who separated even a hand's span from the Jamaa'ah, he has removed the collar of Islaam from his neck."[6]
8. "Two people are better than one, three better than two and four better than three, so ensure that you attach yourself to the Jamaa'ah."[7]
9. "The one who forsakes obedience and separates from the Jamaa'ah shall die a death of the people of the Period of Ignorance."[8]
10. "Whatever the Muslims regard to be something good is really so in the eyes of Allaah as well."[9]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله was a great scholar and, Muhaddith and jurist of his time. Even the leader of the Ghayr Muqallideen group Janaab Nawaab

[1] *Mishkaatul Masaabeeh* (Pg.30).
[2] *Mishkaatul Masaabeeh* (Pg.33).
[3] *Mishkaatul Masaabeeh* (Pg.30). See also *Maqaasidul Hasanah* pg.460.
[4] *Mishkaatul Masaabeeh* (Pg.30).
[5] *Mishkaatul Masaabeeh* (Pg.31).
[6] *Mishkaatul Masaabeeh* (Pg.31).
[7] *Mawaa'idul Awwa'id* pg.122.
[8] Nasa'ee.
[9] Ahmad, as quoted in *Maqaasidul Hasanah* pg.368.

Siddique Hasan Khan of Bopal regards Shah Wali'ullaah Muhaddith Dehlawi رحمه الله as the leader of all the Mujtahiddeen. He writes, "Had he been living in the first century of Islaam, he would have been the Imaam of the Imaams and leader of the Mujtahiddeen."

Even though he was a jurist of this calibre, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله had the following to say about Taqleed: "None rejected the concept of Taqleed because since the time of the Sahabah ψ until the emergence of the four *Madhaahib*, people had always been following those Ulema whom they relied on. Had the following of the *Madhaahib* been wrong, they (the Sahabah ψ and *Taabi'een*) would certainly have rejected it."[1] He further quotes Imaam Baghawi رحمه الله, who said, "It is therefore compulsory for the person who does not have all these qualifications (of being a *Mujtahid*) to follow someone in all affairs that pertain to him."[2]

Hadhrat Shah Wali'ullaah رحمه الله also says, "There are numerous benefits in it (in following one of the four *Madhaahib*) that are no secret to anyone. These are especially required in these days when people lack courage, when carnal passions have taken deep root in people's souls and when ever person is obsessed only with his opinion."[3]

In another of his works, Hadhrat Shah Wali'ullaah رحمه الله says, "It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[4]

He also said, "The entire Ummah, or rather those of them who are dependable, are unanimous about the fact that it

[1] *Uqdul Jayyid* pg.29.
[2] *Uqdul Jayyid* pg.9.
[3] *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
[4] *Insaaf* pg.59.

is permissible to follow one of these four *Madhaahib* that have been methodically systemised and recorded. This unanimity remains to this day (and opposing it is a means of deviation)."[1]

Hadhrat Shah رحمه الله also says, "The gist of it all is that following these four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of the Ulema and upon which they have declared unanimity, regardless of whether they understand it or not."[2]

He also says, "If there is a common man in India or in the territories of *Maa Waraa'un Nahr* (places where there are predominantly Hanafis) and there are no Ulema belonging to the Shaafi'ee, Maaliki or Hanbali schools of jurisprudence, as well as no books of these *Madhaahib*, it will be Waajib (compulsory) for him to follow the *Madh'hab* of Imaam Abu Haneefah رحمه الله. It will be Haraam for him to leave this *Madh'hab* because if he does this, he will be removing the collar of the Shari'ah from his neck and will be left a useless and wasted soul."[3]

Despite being a *Mujtahid* in his own right, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله was commanded by Rasulullaah ρ to follow a *Madh'hab* and never to leave one. He writes in his *Fuyoodhul Haramain*[4] that he was commanded by Rasulullaah ρ to do three things that he was not in favour of. In fact, he states, he was so staunchly disinclined towards these three things that the fact that he turned to them is in fact a sign of their truth. The second of these that he mentions is to follow one of the four *Madhaahib* without leaving it. He states further that Rasulullaah ρ also informed him that the Hanafi *Madh'hab* has a most excellent methodology that is closer to the Sunnah as it

[1] *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
[2] *Insaaf* pg.47.
[3] *Insaaf* pg. 70-71.
[4] Pgs. 64-65.

was documented during the period of Imaam Bukhaari رحمه الله and his contemporaries."[1]

The summary of Shah Wali'ullaah Muhaddith Dehlawi رحمه الله comments are:

1. The practice of following a particular person was common during the times of the Sahabah ψ and the Taabi'een
2. Following one of the four *Madhaahib* entails following the broader consensus of people (which is compulsory in the words of the Ahadeeth) and failing to follow it will lead to deviation
3. The practice of following one of the four *Madhaahib* became common after the second century of Islaam
4. Following one of the four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of people
5. The Ummah is unanimous about following the four Imaams
6. Taqleed is Waajib (compulsory) for anyone who is not a *Mujtahid*
7. There are numerous Deeni benefits to following a specific Imaam
8. Rasulullaah ρ instructed Hadhrat Shah Wali'ullaah رحمه الله to follow an Imaam
9. Rasulullaah ρ told him that the Hanafi *Madh'hab* is closest to the Sunnah
10. It is Haraam for a common man to forsake Taqleed. In fact, this actually leads him to leaving Islaam (this has even been admitted by one of their leaders Moulana Muhammad Husayn Batalwi, as quoted above)

The Ghayr Muqallideen fool people into believing that the *Muhadditheen* never followed any of the Imaams of jurisprudence. This is wrong because all the *Muhadditheen* apart from very few did adopt Taqleed.

---

[1] *Fuyoodhul Haramain* pg.48.

Imaam Bukhaari رحمه الله who was himself a *Mujtahid* opted to follow the *Madh'hab* of Imaam Shaafi'ee رحمه الله. The leader of the Ghayr Muqallideen group Janaab Nawaab Siddique Hasan Khan of Bopal states in his book *Al Hitta fi Dhikri Sihaahis Sitta* that Imaam Abu Aasim has recorded the name of Imaam Bukhaari رحمه الله in the list of those following the Shaafi'ee Madh'hab. Further in the same book, he says the following about Imaam Nasa'ee رحمه الله, "He was one of the landmarks of the Deen and one of the pillars of the science of Hadith. He led the scholars and *Muhadditheen* of his time and his critical assessment of narrators was highly rated amongst the Ulema. He followed the Shaafi'ee Madh'hab."[1]

About Imaam Abu Dawood رحمه الله, he says: "He was a Haafidh of Ahadeeth and all the remarks and comments made about them. He was also of the highest calibre in as far as Taqwa, piety, abstinence, knowledge and understanding of Deen are concerned. The only difference of opinion exits about whether which *Madh'hab* he followed. While some are of the opinion that he was a *Hanbali*, others opine that he was a *Shaafi'ee*."[2]

Apart from then *Muhadditheen* mentioned above, the most authentic reports verify that Imaam Muslim رحمه الله, Imaam Tirmidhi رحمه الله, Imaam Bayhaqi رحمه الله, Imaam Daar Qutni رحمه الله and Imaam Ibn Maajah رحمه الله all followed the Shaafi'ee school of jurisprudence. The Muhaddith Imaam Yahya bin Ma'een رحمه الله, the Muhaddith Imaam Yahya bin Sa'eed Qataan رحمه الله, the Muhaddith Imaam Yahya bin Abi Zaa'idah رحمه الله, Imaam Tahaawi رحمه الله and Imaam Zayla'ee رحمه الله also all followed a Madha'hab and all happened to be Hanafi. Allaama Dhahabi رحمه الله, Ibn Taymiyyah رحمه الله, Ibn Qayyim bin Jowzi رحمه الله and Hadhrat Abdul Qaadir Jaylaani رحمه الله were all Hanbali.

---

[1] Pg.127.
[2] *Al Hitta fi Dhikri Sihaahis Sitta* Pg. 135.

Did these eminent scholars not realise that Taqleed is Shirk, Haraam and a Bid'ah as the Ghayr Muqallideen claim? Were there only a few who realised this, such as Dawood Zaahiri رحمه الله and Ibn Hazam رحمه الله? Muhadditheen, Ulema and Mashaa'ikh throughout the ages adopted Taqleed. If one looks at the Ulema and Awliyaa of the Indian subcontinent, one will notice that they were all particular about Taqleed and were almost all followers of Imaam Abu Haneefah رحمه الله. Some of the senior Muhadditheen were:

1. Sheikh Ali Muttaqi رحمه الله, author of *Kanzul Ummaal* (passed away 975 A.H.)
2. Sheikh Abdul Wahhaab Buhaanpuri رحمه الله (passed away 1001 A.H.)
3. Sheikh Muhammad Taahir Patni Gujarati رحمه الله , author of *Majma'ul Bihaar* (passed away 987 A.H.)
4. Muhaddith Mulla Jeewan Siddeeqi رحمه الله (passed away 1130 A.H.)
5. Sheikh Abdul Haqq Muhaddith Dehlawi رحمه الله author of *Ashi'attul Lam'aat* (passed away 1152 A.H.) and his son Muhaddith Nurul Haqq رحمه الله author of *Tayseerul Qaari*, commentary of Bukhaari (passed away 1073 A.H.)
6. Muhaddith Sheikh Fakhrud Deen رحمه الله commentator of Bukhaari and *Hisnul Haseen*
7. Muhaddith Sheikh Salaamullaah رحمه الله, commentator of *Mu'atta* (passed away 1229 A.H.)
8. Shah Abdur Raheem Muhaddith Dehlawi رحمه الله
9. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله (passed away 1176 A.H.)
10. Shah Abdul Azeez Muhaddith Dehlawi رحمه الله (passed away 1239 A.H.)
11. Shah Abdul Qaadir Muhaddith and Mufassir Dehlawi رحمه الله (passed away 1232 A.H.)
12. Shah Abdul Ghani Muhaddith Dehlawi رحمه الله (passed away 1296A.H.)

13. Shah Is’haaq Muhaddith Dehlawi رحمه الله (passed away 1262 A.H.)
14. Shah Ismaa’eel Shaheed رحمه الله (passed away 1246 A.H.)
15. Shah Qutbud Deen رحمه الله author of Mazaahire Haqq (passed away 1289 A.H.)
16. Shah Rafee’ud Deen Muhaddith Dehlawi رحمه الله (passed away 1233 A.H.
17. Shah Muhammad Ya’qoob Muhaddith Dehlawi رحمه الله (passed away 1282 A.H.)
18. Qaadhi Muhibbud Deen Bihari رحمه الله (passed away 1119 A.H.), who wrote the famous book of principles of Fiqh *Musallamuth Thuboot* in the year 1109 A.H.
19. Muhaddith Kabeer Qaadhi Thanaa’ullaah Paanipati رحمه الله (passed away 1225 A.H.)
20. Sheikhul Islaam Allaama Nurud Deen Ahmadabaadi Gujarati رحمه الله author of *Nurul Qaari*, commentary of Bukhaari (passed away 1155 A.H.)
21. Sheikh Wajeehud Deen Alawi Gujarati رحمه الله (passed away 998 A.H.)
22. Mufti Muhaddith Abdul Kareem Nahrwaani رحمه الله author of *Nahrul Jaari*, commentary of Bukhaari (passed away 1141 A.H.)
23. Allaama Muhiyyud Deen Ahmadabaadi Gujarati رحمه الله (passed away 1038 A.H.)
24. Sheikh Muhaddith Khayrud Deen bin Muhammad Zaahid Surti (passed away 1206 A.H.)
25. Bahrul Uloom Sheikh Abdul Ali Lakhnawi رحمه الله commentator of *Musallamuth Thuboot* and others (passed away 1225 A.H.)
26. Abul Hasanaat Allaama Abdul Hayy Lakhnawi رحمه الله author of numerous works (passed away 1304 A.H.)
27. Muhaddith Moulana Ahmad Ali Sahaaranpuri رحمه الله author of marginal notes on Bukhaari (passed away 1297 A.H.)
28. Mutakallimul Islaam Moulana Qaasim Nanotwi رحمه الله founder of Daarul Uloom Deoband (passed away 1298 A.H.)
29. Muhaddith Kabeer Moulana Rasheed Ahmad Gangohi رحمه الله (passed away 1323 A.H.)

30. Moulana Muhammad Ya'qoob Nanotwi Mujaddidi (passed away 1302 A.H.)
31. Muhaddith Moulana Fakhrul Hasan Gangohi (passed away 1317 A.H.)
32. sheikhul Hind Hadhrat Moulana Mahmoodul Hasan Deobandi (passed away 1399 A.H.)
33. Muhaddith Kabeer Allaama Anwar Shah Kashmeeri رحمه الله (passed away 1352 A.H.)
34. Muhaddith Moulana Khaleel Ahmad Ambetwi رحمه الله author of *Badhlul Majhood*, commentary of Abu Dawood (passed away 1346 A.H.)
35. Moulana Shabbier Ahmad Uthmaani رحمه الله author of *Fat'hul Mulhim*, commentary of Saheeh Muslim (passed away 1369 A.H.).

Some of the prominent Ulema of Sindh include:

1. Sheikh Abul Hasan Sindhi (passed away 1187 A.H.)
2. Sheikh Haashim Sindhi
3. Sheikh Abu Tayyib Sindhi (passed away 1140 A.H.)
4. Sheikh Muhammad Mu'een Sindhi (passed away 1180 A.H.)
5. Sheikh Muhammad Aabid Sindhi (passed away 1257 A.H.)
6. Sheikh Hayaat Sindhi (passed away 1163 A.H.)

These Ulema wrote commentaries and marginal notes on the *Sihaah Sitta* and also lectured Hadeeth in Madinah Munawwarah.

Some of the eminent *Awliyaa* of the Indian subcontinent were:

1. Imaam Rabbaani Hadhrat Mujaddid Alf Thaani رحمه الله (passed away 971 A.H.)
2. Aarif Billaah Muhaddith Mirza Mazhar Jaanjaana رحمه الله (passed away 1195 A.H.)

3. The crown of the Awliyaa of Hind Khwaja Mu'eenud Deen Chishti رحمه الله (passed away 632, 633, 636 or 637 A.H.)
4. Khwaja Qutbud Deen Bakhtiyaar Kaaki رحمه الله (passed away 633/634 A.H.)
5. Khwaja Fareedud Deen Ganj Shakar رحمه الله (passed away 664/668 A.H.)
6. Khwaja Nizaamud Deen Awliyaa رحمه الله (passed away 735 A.H.)
7. Khwaja Alaa'ud Deen Saabir Kaleri رحمه الله (passed away 690 A.H.)

Other than the above, there were thousands of other Muhadditheen, Ulema, Mufassireen, Fuqahaa and Mashaa'ikh who were all followers of a Madh'hab.

It is a great favour of Allaah that we have the four Imaams to follow and that the Ahlus Sunnah wal Jamaa'ah has accepted the four. The Ulema of every era have emphasised that the person who rejects Taqleed will lead his life aimlessly and, following only is whims, will become a perpetrator of Bid'ah. He will not be from the Ahlus Sunnah wal Jamaa'ah and will be just like the Shias who reject following the four Imaams, labelling this as an act of Bid'ah. In fact, the Ghayr Muqallideen emulate the Shias in several other matters. For example:

1. Just like the Rawaafidh (a group of the Shias), the Ghayr Muqallideen also do not regard the Sahabah ψ to be criteria for right and wrong
2. Just like the Rawaafidh, the Ghayr Muqallideen also regard three divorces given in a single sitting as one divorce
3. Just like the Rawaafidh, the Ghayr Muqallideen also regard the twenty Rakaahs of Taraaweeh to be a Bid'ah
4. Just like the Rawaafidh, the Ghayr Muqallideen also regard the Adhaan given in front of the pulpit on the day of Jumu'ah to be a Bid'ah

5. Just like the Rawaafidh and Shia, the Ghayr Muqallideen also do not accept the decision of Hadhrat Umar τ to ban women from the Masaajid. This despite the fact that Hadhrat Aa'isha رضي الله عنها said that had Rasulullaah ρ seen the condition of the women after his time, he would certainly have banned them himself.

Apart from the Shias and the Ghayr Muqallideen, the Ulema of the entire Ummah are unanimous about the fact that Taqleed is necessary. This they have clearly stated in their works. The following appears in the commentary of *Musallamuth Thuboot*: "It is therefore compulsory for people to follow those who had looked deeply into matters (of Deen) and had categorised everything in specific chapters. They had sifted every question, differentiated between them, explained the reasons for each of them and provided tremendous detail (such detail is not found in the statements of the Sahabah ψ, making it difficult for many to derive solutions directly from them). It is because this is not to be found in the Madh'hab of anyone else that Allaama Ibn Salaah رحمه الله has prohibited people from following anyone other than the four Imaams, who are the Imaam of the Imaams and our Imaam from Kufa (Imaam Abu Haneefah رحمه الله), Imaam Maalik رحمه الله, Imaam Shaafi'ee رحمه الله and Imaam Ahmad رحمه الله. May Allaah reward them with the best of rewards on our behalf."[1]

Allaam Ibn Nujaym رحمه الله of Egypt (passed away in 970 A.H.) states, "Whatever ruling opposes those of the four Imaams, actually opposes consensus (which is unacceptable)."[2]

Allaama Ibn Humaam رحمه الله (passed away in 861 A.H.) says, "Many latter day scholars have mentioned that only the four Imaams should be followed because their Madhaahib

---

[1] *Fawaatihur Rahmah* pg. 629.
[2] *Ashbaah wan Nadhaa'ir* pg.131.

are well documented, which is not the case with the Madhaahib of others … it is therefore correct to restrict Taqleed to only to these four Madhaahib."[1]

The eminent Sheikh Ahmad رحمه الله, better known as Allaama Mulla Jeewan رحمه الله (passed away in 1130 A.H.) was the teacher of Aurangzeb Aalamgeer رحمه الله. In his *Tafseeraat Ahmadi*[2], he states, "Consensus has been reached about the fact that it is permissible to follow only the four Imaams. It is because of this that if the opinion any new Mujtahid conflicts with those of the four, it will not be permissible to act on his opinion."

He then writes further[3], "In all fairness, the confinement of the Madhaahib to the four and following only them is from the grace of Allaah and denotes His acceptance of them. There is no need for an explanation."

The famous Muhaddith and Mufassir Qaadhi Thanaa'ullaah Panipati رحمه الله (passed away 1225 A.H.) writes in his *Tafseer Mazhari*[4], "The Ahlus Sunnah wal Jamaa'ah settled with the four Madhaahib after the third or fourth century and there remained no other Madh'hab to follow in as far as the derivatives of the Deen are concerned. Consensus has therefore been reached on the fact that any opinion that conflicts with all of the four will be rejected. Allaah declares in the Qur'aan: ***"(Whoever) follows a path other than that of the Mu'mineen, We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes."***[5]

Imaam Ibraheem Sarakhsi رحمه الله says, "After that period (of the Sahabah ψ), it became impermissible to follow any *Madh'hab* other than the four, namely those of Imaam

---

[1] *Tahreer fi Usoolil Fiqh* pg.552.
[2] Pg.346.
[3] Pg.346.
[4] Vol.2 Pg.64.
[5] Surah Nisaa, verse 115.

Abu Haneefah رحمه الله, Imaam Maalik رحمه الله, Imaam Shaafi'ee رحمه الله and Imaam Ahmad رحمه الله. This is just as Allaama Ibn Salaah رحمه الله has stated. This is because the principles of these Madhaahibs are well known and their laws have been well established. Those who served these four Madhaahib have recorded every facet of their laws in great detail."[1]

The Muhaddith Ibn Hajar Makki τ (passed away 852 A.H.) also writes that in his times it is not permissible to follow any *Madh'hab* other than the four, namely those of Imaam Abu Haneefah رحمه الله, Imaam Maalik رحمه الله, Imaam Shaafi'ee رحمه الله and Imaam Ahmad رحمه الله.[2]

In his book *Raahatul Quloob*, Khwaja Nizaamud Deen Awliyaa رحمه الله writes, "Khwaja Sayyidul Aabideen Fareedul Haqq Shakr Ganj رحمه الله said on the 11th of Dhul Hijjah 655 A.H. that although all the four Madhaahib are true, it may be noted with certainty that the Madh'hab of Imaam Abu Haneefah رحمه الله is the best and he is also the best of the *Mutaqqaddimeen* (early-day scholars). We thank Allaah that He has made us followers of his *Madh'hab*."[3]

Allaama Jalaaluddeen Mahalli رحمه الله says, "It is Waajib (compulsory) for a common man and others who have not reached the rank of a Mujtahid to adhere to one of the specific Madhaahib."[4]

Sheikh Muhiyyud Deen Nawawi رحمه الله the commentator of Muslim writes, "Ulema believe that *Ijtihaad* (being a *Mujtahid*) in the broad sense has ended with the four Imaams. It is therefore Waajib (compulsory) for the Ummah to follow one of them. In fact, the Imaam of the Haramain has reported that the Ummah are unanimous about this."[5] It states further in the same reference,

---

[1] *Futuhaat Wahabiyyah* pg.199
[2] *Fat'hul Mubeen pg.196.*
[3] *Hadaa'iq Hanafiyyah* pg.104.
[4] *Nurul Hidaayah*, translation of *Sharhul Wiqaaya* Pg.10.
[5] *Rowdhatut Taalibeen*, as quoted in *Nurul Hidaayah* pg.10.

"Taqleed in our times is correct only if one of the four Madhaahib are followed ... it is not permissible to follow anyone other than the four Imaams both when passing verdict (in court) and when issuing a Fatwa."[1]

Imaam Abdul Wahhaab Sha'raani رحمه الله writes, "Whenever anyone asked my mentor Ali Khawaas about whether it is compulsory to adopt Taqleed, he would tell the person, 'It is Waajib (compulsory) for you to follow a specific Imaam and not to tread away from his Madh'hab until you attain the status of a Mujtahid through perfect piety and divine inspiration.'"[2]

The famous scholar of Qur'aan and Hadith Sayyid Ahmad Tahtaawi رحمه الله (passed away 1233 A.H.) says, "O people! You must follow the one group that will be saved from Jahannam and that is the Ahlus Sunnah wal Jamaa'ah because the help of Allaah is attained by being with them and opposing them will cause one to lose Allaah's help and attain only His wrath and displeasure. This successful group has now agreed to follow the four Madhaahib, which are the Hanafi, Maaliki, Shaafi'ee and Hanbali schools. Whoever chooses to be outside the circles of these four Madhaahib is from amongst the people of Bid'ah and those destined for Jahannam."[3]

The following is an extract from the book of Hadhrat Shah Is'haaq Muhaddith Dehlawi رحمه الله:

"Question 61: Is following the four Madhaahib a good Bid'ah or a bad one? If it is a bad Bidah, then of what category is it?"
Answer: Following the four Madhaahib is neither a good nor a bad Bid'ah, but is in fact a Sunnah because, in the first instance, their differences were such as had existed amongst the Sahabah ψ as well. Despite this, Rasulullaah

[1] *Nurul Hidaayah* pg.15.
[2] *Mizaanush Shari'atil Kubra.*
[3] *Tahtaawi Alaa Durril Mukhtaar* (Vol.4 Pg.153)

ρ said, 'My Sahabah ψ are like guiding stars and whoever of them you follow, you will be rightly guided.' In the second instance, their differences could be because of a difference in their reasoning, which is in fact in compliance with *Nass* (the clear verses of the Qur'aan and the most authentic of Ahadeeth) because reasoning is proven by *Nass*. In yet another instance, the differences between them is due to the direct meanings of the Ahadeeth that some feel the need to practise upon, while others feel the need to practise on the implied meanings of the same Ahadeeth. A Hadith appears in Bukhaari and Muslim stating that when Rasulullaah ρ gave the Sahabah ψ the command to march against the Banu Qurayzah tribe, he said that they should not perform their Asr salaah anywhere but at the settlement of the Banu Qurayzah tribe. Now while some of the Sahabah ψ understood that Rasulullaah ρ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). However, since Rasulullaah ρ did not disapprove of this difference, it appears that both parties were right. Such are the differences between the four Madhaahib, so how can it be called a Bid'ah?"[1]

He replies to another question in the following way:

Question: Will the followers of a Madh'hab be labelled perpetrators of Bid'ah or not?

Answer: The followers of a Madh'hab will not be labelled perpetrators of Bid'ah because following the four Madhaahib is really following the inner and outer implications of the Ahadeeth. Labelling a follower of the Ahadeeth as a perpetrator of Bid'ah is an act of a deviate.[2]

[1] *Imdaadul Masaa'il*, translation of *Mi'ah Masaa'il* pg.101-102.
[2] *Imdaadul Masaa'il*, translation of *Mi'ah Masaa'il* pg.102.

Imaam Rabbaani Mujaddid Alf Thaani رحمه الله says, "It may be said without prejudice that the Madh'hab of Imaam Abu Haneefah رحمه الله appears to the mind of the inspired ones as a large ocean while the other Madhaahib appear like rivers and lakes. When looking at it in reality as well, one will notice that the majority of Muslims follow this Madh'hab, which, despite the large following, is unlike the other Madhaahib in its principles, derivatives and manner of extracting laws. It is most astonishing to note the degree to which Imaam Abu Haneefah رحمه الله follows the Sunnah because he gives as much importance to *Mursal* Ahadeeth as he does to *Musnad* Ahadeeth and gives these preference over his personal deductions. Because of their companionship with Rasulullaah ρ, Imaam Abu Haneefah رحمه الله gives preference to the opinions of the Sahabah ψ over his own, which the others do not do. Despite all of this, his adversaries still refer to him as a person who follows only his personal opinions. Apart from this, they also use other disrespectful terms for him even though all admit that he was exceptionally knowledgeable and extremely pious. May Allaah guide them to not reject this leader of Islaam and in this way to stop hurting the majority of Muslims.

Such people (*Ghayr Muqallideen*) wish to blow out the light of Allaah with their mouths by labelling these great men (Imaam Abu Haneefah رحمه الله, Imaam Maalik رحمه الله, Imaam Shaafi'ee رحمه الله and Imaam Ahmad رحمه الله) as men who followed the dictates of their personal opinions. By doing this, they are effectively saying that a large - in fact majority - of the Ummah are ignorant and are in fact also ignorant of their ignorance by following men who forsook the Qur'aan and the Sunnah to follow men who followed their opinions. These few incompetents have learnt a few Ahadeeth and think that all of the Shari'ah revolved upon their knowledge by refuting everything else about which they have no knowledge. They are like that little worm in a hole that sees its entire world in that little hole (thinking that the hole is the entire world). The worm has however yet

to see the real world. Such people are only prejudiced and making futile attempts."[1]

Hadhrat Shah Muhammad Hidaayat Ali رحمه الله states: "It is not necessary for a person to follow the Imaam if he has perfect knowledge of Tafseer, Hadith and Fiqh and he is also capable of *Ijtihaad*, together with having knowledge of abrogated verses and Arabic terminologies. It is Waajib (compulsory) for anyone lacking in any of these fields to follow an Imaam. In fact, it is best even for the person proficient in these fields to follow an Imaam. It is strange to see that people who cannot even recite Arabic without the diacritical marks, let alone having any knowledge of Tafseer, Hadith and Fiqh choose not to follow the Imaams and regard following them to be Shirk. Such people do not have a clue about deriving laws from the Qur'aan and Ahadeeth and fail to realise that even people who were proficient in the fields of Tafseer, Hadith and Fiqh such as Shah Wali'ullaah Muhaddith Dehlawi رحمه الله and Shah Abdul Azeez Muhaddith Dehlawi رحمه الله also chose to follow Imaam Abu Haneefah رحمه الله. Can the people of today be more knowledgeable or more pious than them? Such people choose to follow ignoramuses rather than the great men and even though they hardly understand Urdu (let alone Arabic), they claim that they are people of the Ahadeeth (*Ghayr Muqallideen*). If you ask them from where they learnt the laws they practise, was it from the Qur'aan and Ahadeeth or from someone else, they will tell you that they heard it from a particular person. If this is not Taqleed, then what is it?"[2]

He also writes, "It is Waajib (compulsory) to follow the Imaams of Ijtihaad because they possessed deep knowledge of Arabic, Tafseer, Hadith, Fiqh, principles of Fiqh, abrogated verses and Arabic terminologies. It is for this reason that Allaah issued the command, ***'Ask people***

---

[1] *Maktoobaat Imaam Rabbaani* (Vol.2 Pgs.178-179).
[2] *Durre Lathaani* (Vol.2 Pg.61-62).

of knowledge if you do not know.' It is Waajib (compulsory) for anyone lacking in any of these fields to follow an Imaam. In fact, it is best even for the person proficient in these fields to follow an Imaam. Even people who were proficient in these fields such as Shah Wali'ullaah Muhaddith Dehlawi رحمه الله and Shah Abdul Azeez Muhaddith Dehlawi رحمه الله , Imaam Rabbaani Mujaddid Alf Thaani رحمه الله , Mirza Mazhar Jaane Jaan رحمه الله, Hadhrat Qaadhi Thanaa'ullaah Panipati رحمه الله and many others also chose to follow Imaam Abu Haneefah رحمه الله. Which person today can claim to be equal to even a tenth of these men and has the nerve to say (like Iblees did) ***'I am better than he'***? It is a tragedy of our times that people whose total knowledge is not even where the knowledge of the Imaams started speak ill of following of the Imaams and make people follow their incomplete analogies and deductions."[1]

Hadhrat Allaama Abdul Haqq Haqqaani رحمه الله writes, "If every person has to propose his opinion in such maters, there would be tremendous chaos. While the Sahabah ψ asked Rasulullaah ρ whatever they needed to know, when new situations arose after the third century of Islaam, the Imaams documented the finer details of the Shari'ah as derived from the Qur'aan and the Ahadeeth. Therefore, the entire Ummah has been following these documented laws since then until today. Anyone proposing anything other than this will have forsaken the path of the unanimous majority. The evil has started nowadays of criticising the Mujtahideen, especially Imaam Abu Haneefah رحمه الله, saying that he opposes the Qur'aan and the Ahadeeth. This is grossly misleading because none of his statements oppose the Qur'aan or the Ahadeeth and those that these people regard as baseless are really not so because it is their fault for not being able to find the basis. Proof of his integrity is that Allaah had kept his Madh'hab alive for thousands of years and claiming that his

[1] *Ahsanut Taqweem* pgs. 137-138.

Madh'hab is misleading is to claim that the Ummah had been misled for so long, which contradicts verses of the Qur'aan and Ahadeeth that laud the virtues of the Ummah."[1]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes, "Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are *Ghareeb* or *Shaadh* from many that are either *Mowdoo* or *Maqloob*. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements."[2]

MERELY KNOWING AHADEETH FROM MEMORY IS NOT SUFFICIENT FOR UNDERSTANDING THE LAWS OF THE SHARI'AH

Merely knowing Ahadeeth from memory and remaining fixed on the apparent meaning is not enough for understanding the rulings of the Shari'ah. It is of vital importance to understand Fiqh (jurisprudence), the principles of Fiqh and to have a deep understanding of Deen. Reaching the true reality of the rulings is impossible without all of this. Those people who are mulish about the apparent meanings of the Ahadeeth are known to issue rulings that are unacceptable. Here follows a few examples:

1. The famous book of Ahadeeth Kanzul Ummaal contains the following narration: Hadhrat Mujaahid says,

---

[1] *Aqaa'idul Islaam* pgs.112-113.
[2] *Insaaf* pg.53.

"Hadhrat Abdullaah bin Abbaas τ was once performing salaah while Ataa, Tawoos and Ikramah and I, all his students, were sitting together. A man arrived and asked, 'Is there a Mufti amongst you?' 'Ask your question,' I said. He said, 'Every time I urinate, a spurting liquid follows the urine out.' 'Is it the type of liquid from which a child is born?' we asked. When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man then turned away saying, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon'. Hadhrat Abdullaah bin Abbaas τ hastened with his salaah and as soon as he made the Salaam, he said, 'Ikramah! Go bring that man back.' When Ikramah brought him back, Hadhrat Abdullaah bin Abbaas τ turned to us saying, 'Tell me whether the verdict you gave this man was sourced from the Book of Allaah?' 'No,' we admitted. 'Then was it sourced from the Sunnah of Rasulullaah ρ?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Sahabah ψ of Rasulullaah ρ?' Again we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that Rasulullaah ρ said, 'A single jurist is more difficult for Shaytaan to contend with than a thousand worshippers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. Hadhrat Abdullaah bin Abbaas τ asked further, 'Then do you feel any weakness in your body (after it emerges)?' When the man again replied negatively, Hadhrat Abdullaah bin Abbaas τ said, 'This happens because of coldness (in the body), so wudhu would suffice for you (there is no need to bath).'"[1]

Research scholars have written that Hadhrat Abdullaah bin Abbaas τ realised that the students were fooled by

[1] Vol.5 Pg.118.

the word ‘spurting liquid’, which refers to semen. They therefore ruled that a bath was necessary. Because they were not jurists, they failed to look at the reason that makes a bath necessary. Had they looked at the factors that make a bath necessary, they would have noticed that since none of the factors accompanying the discharge of semen were found, the discharge could not be semen and therefore, a bath would itself not be necessary. Now although Hadhrat Mujaahid رحمه الله Ataa رحمه الله , Tawoos رحمه الله and Ikramah رحمه الله were all Muhadditheen of the highest calibre (and the teachers of almost all the others), they were really not jurists because they failed to look for the inner reasons. Because true jurists are such a rarity, Rasulullaah ρ lauded them by saying that a single jurist is more difficult for Shaytaan to contend with than a thousand worshippers. Shaytaan’s objective is to make people do things that are against the Shari'ah and the worshipper does not have the time to delve into the reasons for various rulings. Even the Muhadditheen because of their involvement in screening narrators, verifying chains of narrators and in doing so many other things do not have this opportunity. It is the jurists who are specialists in their fields, who, together with keeping all the relevant verses of the Qur'aan and Ahadeeth in front of them, are able to understand what the intent of the Shari'ah is. The adage is well said that states, “There is a specialist for every field”.[1]

2. Allaama Ibn Jowzi رحمه الله relates that when some people heard that Rasulullaah ρ forbade people from watering other people’s fields, they said, “We seek Allaah’s forgiveness because when we have excess water on our fields, we direct it to the fields of our neighbours.” None of them realised that Rasulullaah ρ was referring

[1] *Haqeeqatul Fiqh* (Vol.1 Pg.9).

to a person having intercourse with pregnant slave women.[1]

3. Allaama Khattabi رحمه الله reports that a Sheikh did not have his hair shaved before the Jumu'ah salaah for forty years because he heard the Hadith that Rasulullaah ρ forbade this. However, Allaama Khattabi رحمه الله explained to him that the word in the Hadith was **حِلَق** (with a *fatha* on the *laam*) meaning 'forming groups' and not **حَلْق** (with a *sukoon* on the *laam*), meaning 'shaving the head'. The prohibition was therefore from forming discussion groups in the Masjid before the salaah because at this time, people ought to perform salaah and then listen attentively to the Khutbah.[2]

4. A Muhaddith once heard the Hadith in which Rasulullaah ρ forbade using living things as targets. He however misunderstood the word رُوْح to be رَوْح , because of which he thought that Rasulullaah ρ forbade [3]

5. There was another Muhaddith who was in the habit of performing his Witr salaah only after cleaning himself in the toilet. When asked the reason, he said that he was following a Hadith in which Rasulullaah ρ instructed people to perform Witr salaah only after cleaning themselves in the toilet. What he did not realise was that the word he understood as cleaning oneself in the toilet actually meant 'to do in odd numbers'. The Hadith therefore meant that when a person cleaned himself in the toilet, he ought to clean himself an odd number of times i.e. three, five or more times if necessary.

---

[1] *Talbees Iblees* pg.166.
[2] *Talbees Iblees* pg.166.
[3] Forward of Muslim (Vol.1 Pg.18)

Rasulullaah ρ said, "May Allaah keep fresh and healthy (in mind) the person who hears my words, remembers them and conveys them on. It often happens that the one to whom the words are passed on understands them better than the one conveying them."[1]

6. Allaama Dawood Zaahiri رحمه الله whom the *Ghayr Muqallideen* look up to, once issued a fatwa that Rasulullaah ρ only prohibited urinating in stagnant water because the water will become impure by this act. This he derived from the apparent words of a Hadith that6 states, "None of you should ever urinate in standing water." Therefore, according to his fatwa, if a person urinated in a container and then emptied it into water, the water would not become impure. He also said that if a person urinated next to water and the urine flowed into the water, the water will also not be impure because in all these cases, the person did not urinate in the stagnant water itself. After recording this fatwa, Imaam Nawawi رحمه الله states that this is the worst of scenarios in a situation when people are mulish about sticking to the apparent meanings of narrations.[2]

7. Another Muhaddith whom the *Ghayr Muqallideen* look up to is Haafidh Ibn Hazam رحمه الله, who was also a great *Mufassir* and *Mutakallim* (expert on matters of belief). He claimed that a person could shorten his salaah regardless of the distance he travels, even in his locality. This he derived from the apparent meaning of the verse: ***"When you travel on earth, there is no sin on you should you shorten your salaah"***[3] He was adamant about this ruling but failed to realise that in such a situation, every person leaving for the Masjid for salaah will then need to perform Qasr salaah.[4]

---

[1] *Mishkaatul Masaabeeh* (Pg.35).
[2] Nawawi's commentary of Muslim (Vol.1 Pg.138) and *Fadhlul Baari* (Vol.2 Pg.72).
[3] Surah Nisaa, verse 101.
[4] *Fadhlul Baari* (Vol.2 Pg.73).

8. The Sheikhul Islaam and Muhaddith of the *Ghayr Muqallideen* Moulana Abdul Jaleel Samrodi wrote in one of his booklets that according to the Hanafi Madh'hab, a person's fast will not be nullified by intercourse, regardless of whether ejaculation took place or not. He also asserts that according to the Hanafis, it will not also be necessary to bath. All of this is contrary to the truth because he failed to understand the text of *Durrul Mukhtaar* (Vol.2 Pg.103). Now if he was unable to fathom the text of a book, how will he understand the Qur'aan and the Ahadeeth. Furthermore, if this is the condition of the Sheikhul Islaam and Muhaddith of the *Ghayr Muqallideen,* what must be the condition of the rest of them?

An incident comes to mind about a Persian man who saw his friend being beaten up by a thug. He immediately went on to the scene and held his friend's hands, because of which the poor man was unable to defend himself. Taking advantage of the situation, the thug beat the man up most severely. When someone asked the foolish friend why he had done so, he replied, "Did you not read Sheikh Saadi's poem in which he says, 'When you see your friend in trouble, hold his hand.'" "You fool!" the people cried, "The poem means that you ought to help him when he is in trouble and not to physically hold his hands."

The incident is similar to the one when Mirza Mazhar Jaane Jaan رحمه الله asked his servant, "Bring the flask, but hold the belly when you bring it." By this he meant that the servant should not carry it by the neck because it could break off, but should carry it by the belly. Taking the instruction literally, the servant carried the flask in one hand and held his belly in the other hand. Because he was a sensitive man, Mazhar Jaane Jaan رحمه الله immediately got a headache when he saw this.

This is what happens when statements are taken literally without any understanding and insight. This is exactly what the *Ghayr Muqallideen* of our times are doing when they memorise some Ahadeeth and lack the proper understanding and perception of its meaning. They then claim that they are Mujtahideen and go a step further to criticise the true Mujtahideen.

They fail to realise that opinions are of two types. The one is that which defies the clear instructions of Allaah, which was what Shaytaan presented when he said, ***"You have created me from fire and created him (Hadhrat Aadam υ) from sand"***. He therefore reasoned that he was netter than Hadhrat Aadam υ and did not want to prostrate. This type of opinion and reasoning is wrong and worthy of condemnation.

The second type of opinion and reasoning is that which does not defy clear commands and is used to elucidate the meanings of the Qur'aan and the Ahadeeth. This type of opinion and reasoning is commendable and it is this that happened to the Sahabah ψ when Rasulullaah ρ said that they should not perform their Asr salaah anywhere but at the settlement of the Banu Qurayzah tribe. Now while some of the Sahabah ψ understood that Rasulullaah ρ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). They therefore did not perform their Asr salaah until they reached their destination. The first group however employed their faculties of Ijtihaad and performed their salaah en route. When this was reported to Rasulullaah ρ, he did not reprimand either party. The reasoning perform the first group did not conflict with the instruction, but was merely an explanation of the same. Allaama Ibn Qayyim رحمه الله stated that this first group was the group of Fuqahaa.

DEEN IS FOUNDED ON TWO FACTORS

Deen is founded (1) accurate narration (*riwaayah*) and (2) accurate interpretation (*diraayah*). It is therefore necessary for there to be a group of people who safeguard the words of the Qur'aan and the Ahadeeth and then convey it to the *Fuqahaa*. This group is the Muhadditheen. The *Fuqahaa* who are well-versed in the principles and derivates of Fiqh and who understand the intent of these narrations then explain the meanings to the Ummah.

Allaama Ibn Qayyim Jowzi رحمه الله whom the *Ghayr Muqallideen* hold in high esteem states, "There are two things that are conveyed. One is the words and the other is the meaning and intent. The Ulema of the Ummah are therefore classified into two groups. The first are the Huffaadh of the Ahadeeth, who have memorised the Ahadeeth and have classified them in to the categories of authentic and fabricated. These men are leaders of the Ummah, the vehicles of the Ummah who have protected the fortress of Islaam and safeguarded the rivers of the Shari'ah from contamination. The second group are the Fuqahaa of the Ummah who extract laws and issue rulings. They have been selected to document the issues of Halaal and Haraam they are like the stars in the sky by which lost people find the way and confusing questions are answered. People have always had a greater need for them and obeying them is more important than obeying one's own parents, as the Qur'aan mentions: ***"O you with Imaan! Obey Allaah, obey the Rasool ρ and obey those with command amongst you (the Fuqahaa)."***[1]

A deep understanding of Allaah's Deen is a bounty that Allaah grants to few of His servants. Rasulullaah ρ said, "Allaah grants a deep understanding of Deen to the one for whom Allaah intends good."[2] A verse of the Qur'aan states, ***"Allaah grants wisdom (a deep understanding of Allaah's Deen) to whomsoever He pleases and the***

[1] *I'laamul Muqi'een* (Vol.1 Pg.9).
[2] *Mishkaatul Masaabeeh* (Pg.33).

one granted wisdom has indeed been given a tremendous amount of good."[1]

The person granted a deep understanding of Allaah's Deen can truly guide others, assist them in the very intricate matters and save them from the traps of Shaytaan. It is for this reason that Rasulullaah ρ said, "A single jurist is more difficult for Shaytaan to contend with than a thousand worshippers."[2]

The *Ghayr Muqallideen* lack this deep understanding of the Deen and are therefore antagonistic towards *Fiqh* and *Tafaqquh* (deep understanding of Deen). It is for this reason that their leader Moulana Abdul Jaleel Samrodi writes in his book *Boo'e Ghilleen* that there would never have been differences amongst the Ummah had it not been for *Fiqh* and the principles of *Fiqh.* He also says that people should shun all the books of *Fiqh.* Furthermore, he states that the Qur'aan and the Sunnah will spread only when some just ruler takes a stance like Hadhrat Umar τ and digs a trench, fills it with all the books of *Fiqh* of the various Madhaahib and sets them alight. The adage stating that a man is an enemy to that about which he is ignorant is clearly demonstrated in this enmity the *Ghayr Muqallideen* have for *Fiqh*.

Fiqh and acquiring a deep understanding of Allaah's Deen has been lauded in several Ahadeeth. Rasulullaah ρ said:

1. "Everything has a pillar and the pillar of this Deen is *Fiqh*."[3]
2. "People are mines like gold and silver mines. The bets of them are they who were the best during times of ignorance on condition that they acquire a deep understanding of the Deen".[4]

---

[1] Surah Aal Imraan.
[2] *Mishkaatul Masaabeeh* (Pg.34).
[3] Bayhaqi, Daar Qutni, as quoted in *Fataawaa Siraajiyyah* pg.158.
[4] *Mishkaatul Masaabeeh* (Pg.32).

3. "Allaah grants a deep understanding of Deen to the one for whom Allaah intends good."[1]
4. Hadhrat Ali τ said, "The example of the Fuqahaa is like the hands (on the body)."[2]
5. "A single sitting (lesson) of *Fiqh* is better than sixty years of Ibaadah."[3]

The importance of having a deep understanding of the Deen can be assessed from the fact that Rasulullaah ρ once made du'aa for Hadhrat Abdullaah bin Abbaas τ saying, "O Allaah! Grant him a deep understanding of the Deen and teach him the interpretation of the Qur'aan."[4]

Understanding the Ahadeeth is the work of the Fuqahaa because people who merely narrate Ahadeeth often make serious mistakes and cause much trouble, as stated above.

In his famous compilation of Ahadeeth, Imaam Muslim رحمه الله quotes that Hadhrat Abdullaah bin Mas'ood τ once said that when a Hadith is narrated to people who cannot understand it, it becomes a source of tribulation for them.[5]

Imaam Tirmidhi states, "So have the Fuqahaa stated and it is them who know most about the Ahadeeth."[6]

Imaam Sufyaan bin Uyaynah رحمه الله who was the teacher of both Imaam Bukhaari رحمه الله and Imaam Muslim رحمه الله said, "All but the Fuqahaa can be led astray by the Ahadeeth". This means that when a person does not enjoy a deep understanding of the Deen, he is likely to interpret the Ahadeeth according to his own desires, thereby deviating far off the path of truth. The Shias, Rawaafidh, Khawaarij, Mu'tazilas, Qaadianis and so many other deviated groups

---

[1] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.33).
[2] *Mufeedul Mufti* pg.9.
[3] Tabraani in his *Kabeer*.
[4] *Tarjumaanus Sunnah* (Vol.4 Pg.258).
[5] Muslim (Vol.1 Pg.6).
[6] Vol.1 Pg.118

have all used the Ahadeeth to substantiate their claims, but these were all interpreted according to their whims.

When Hadhrat Ali τ once asked Rasulullaah ρ what he was to do if he could not find a clear command regarding any affair, Rasulullaah ρ advised him saying, "Consult with the Fuqahaa and the ardent worshippers (the Awliyaa)."[1]

The gist of it all is that the person who ventures without the guidance of the Fuqahaa will certainly go astray. It is because of this that the *Ghayr Muqallideen* err so greatly when it comes to matters of twenty Rakaahs Taraweeh and three divorces.

The Qur'aan also speaks of a deep understanding of the Deen when it states, ***"Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?"***[2]

Hadhrat Abu Sa'eed Khudri τ reports that Rasulullaah ρ said, "(O my Sahabah ψ) People shall follow you and men will come to you from the ends of the earth to attain a deep understanding of the Deen. When they come to you, you must be good to them."[3]

It is strange to note that while Rasulullaah ρ advised the Sahabah ψ to be good to the people who come to them to attain a deep understanding of the Deen, yet the *Ghayr Muqallideen* detest such people and want their books to be burnt! Yet the Sahabah ψ are the true Muhadditheen. It is therefore necessary for these *Ghayr Muqallideen* respect and have love for the Fuqahaa. We will present a few examples:

---

[1] *Ma'aarifus Sunan* (Vol.3 Pg.264-5).
[2] Surah Taubah, verse 122.
[3] Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.34).

1. The famous Muhaddith Imaam A'mash رحمه الله was the teacher of great Muhadditheen like Imaam Shu'ba رحمه الله, Imaam Sufyaan bin Uyaynah رحمه الله and Imaam Abu Haneefah رحمه الله. However, when an intricate matter was brought before Imaam A'mash رحمه الله, he did not at all hesitate to say, "Nu'maan bin Thaabit (Imaam Abu Haneefah رحمه الله) will be able to provide a good reply to this question because I think that his knowledge has certainly been blessed."[1]
2. Hadhrat Abdullaah bin Umar reports that he was once sitting with Imaam A'mash رحمه الله when Imaam Abu Haneefah رحمه الله also arrived there. Someone then asked an intricate question, about which Imaam A'mash رحمه الله kept his peace. He then turned to Imaam Abu Haneefah رحمه الله and asked him what the answer was. When Imaam Abu Haneefah رحمه الله gave a satisfying reply, Imaam A'mash رحمه الله asked him from which Hadith did he derive the reply. Imaam Abu Haneefah رحمه الله then explained that it was from a Hadith that Imaam A'mash رحمه الله had himself narrated to him. He also explained how he had arrived at the conclusion. To this, Imaam A'mash رحمه الله exclaimed, "We (the Muhadditheen) are just the pharmacists while you people (the Fuqahaa) are the doctors."

   While the pharmacists store the various medicines and know one from another, it is the doctors who know the uses of these medicines and how to administer them. Similarly, while the Muhadditheen store and classify the Ahadeeth, it is the Fuqahaa who extract the rulings from them.[2]

3. Imaam Abu Yusuf رحمه الله reports that Imaam A'mash رحمه الله once asked him a question and when he gave the reply, Imaam A'mash رحمه الله asked him where he had

[1] *Khayraatul Hisaan* pg.31.
[2] *Khayraatul Hisaan* pg.61.

derived the answer. "From a Hadith that you had narrated to me," Imaam Abu Yusuf رحمه الله replied. To this, Imaam A'mash رحمه الله remarked, "I had memorised this Hadith before your parents even got together but it is only today that I have understood it properly."[1]

Even more prominent than Imaam A'mash رحمه الله was Imaam Aamir Sha'bi رحمه الله who was a Taabi'ee who had met five hundred Sahabah ψ. He said, "We (the Muhadditheen) are not Fuqahaa. We merely listen to the Ahadeeth and relate them to the Fuqahaa."[2]

Such was the reverence that the Muhadditheen had for the Fuqahaa that they admitted their virtue without pretence and referred to them when the need arose. However, as for our 'people of the Hadith' (*Ghayr Muqallideen*) who have no insight and can read only the translations of *Mishkaatul Masaabeeh*, *Mu'atta* and other books, they accuse the Fuqahaa of acting against the Qur'aan and the Sunnah an regard themselves as more learned and qualified than the Fuqahaa.

Even the leaders of the *Ghayr Muqallideen* admit to the prejudice and ignorance of their people. Their Qaadhi Abdul Wahhaab Khanpuri writes in his book *At Towheed was Sunnah fi Raddi Ahlil Ilhaad wal Bid'ah*, "As for the little *Ahle Hadith* people who perpetrate acts of Bid'ah, who oppose the pious predecessors and who are really ignorant of what Rasulullaah ρ brought, they are fast becoming the unpaid successors and heirs of the Shias and Rawaafidh. Just as the Shias, Mulaahidah and Zanaadiqah became doorsteps and accessories for the Munaafiqeen, the same is becoming of these people (the *Ghayr Muqallideen)*."[3]

---

[1] *Jammi Bayaanil Ilm* (Pg.131).
[2] *Tadhkiratul Huffaadh*.
[3] *Taqleed A'immah* pg.18.

The famous *Ahle Hadith* Moulana Waheeduz Zamaan writesd, "While the *Ahle Hadith* declare that it is Haraam to follow Imaam Abu Haneefah رحمه الله and Imaam Shaafi'ee رحمه الله, they blindly follow Ibn Taymiyyah رحمه الله, Ibn Qayyim رحمه الله, Showkaani رحمه الله and Nawaab Siddeeq Hasan Khan."[1]

Rather than following the dictates of their passions, it is best for our *Ghayr Muqallideen* broterh to follow the Imaams.

(1) The Status and Proof of Taqleed

(2) Taqleed of Specific People

(3) Answers to Objections Against Taqleed

The central claim of Islaam is that only Allaah must be obeyed. In fact, it is Waajib (compulsory) to follow Rasulullaah ρ because his words and deeds were a rendering of Allaah's commands. Rasulullaah ρ made clear what was forbidden and not forbidden and we obey him because he conveyed the message of Allaah. This essentially means that obeying Rasulullaah ρ is really obeying Allaah. Allaah declares in the Qur'aan, ***"Whoever obeys the Rasool ρ obeys Allaah."***

Therefore, Muslims follow only Allaah and His Rasool ρ and whoever claims that he should be followed independently of Allaah and Rasulullaah ρ, then such a person will be deemed despicable and worthy of condemnation. The two guides to follow are therefore the Qur'aan and the Ahadeeth.

There are certain laws in the Qur'aan and the Ahadeeth that can clearly be established form the verses of the Qur'aan and authentic Ahadeeth. These are called

---

[1] *Asraarul Lugha* pg.24.

Mansoos laws. Then there are others that are not very clear or are very brief. There are also Ahadeeth and verses of the Qur'aan that are ambiguous, some that are *Muhkam* and others that are *Mutashaabih*. There are also those that are *Mushtarak* and those that are *Mu'awwal*. Furthermore, there are also those that seem to contradict other verses or Ahadeeth.

An example is a verse of the Qur'aan that states that a divorcee should remain in *Iddah* for three '*Quroo'*. Now because the word *Quroo* means menstruation as well as the state of purity, some confusion may arise about whether a divorcee should wait in Iddah for three periods of menstruation to pass or for three periods of purity to pass.

Another example is a Hadith that states: "When a person has an Imaam then the *Qiraa'ah* of his Imaam is his *Qiraa'ah* as well." There is also another Hadith that states: "The Imaam has been appointed to be followed, so say the Takbeer when he says it and remain silent when he does."[1] Now contrary to these Ahadeeth is a Hadith that states: "There is no salaah for the bone who does not recite the opening of the Qur'aan (Surah Faatiha)."[2] Like these, there are many Ahadeeth that appear t contradict each other.

There are also countless rulings that are not explicitly mentioned in the Qur'aan and the Ahadeeth and which require deep thought and analysis. To arrive at a conclusion in such matters, one may resort to two avenues. One may either base the finding purely on one's personal judgement or, alternatively, one may search for a statement that the Sahabah ψ, Taabi'een or those after them made on the same issue. By virtue of them being closer to the period of Rasulullaah ρ, such people have

---

[1] Muslim (Vol.1 Pg.174).
[2] Bukhaari (Vol.1 Pg.104).

been lauded in a Hadith in which Rasulullaah ρ said, "The best of periods is my period, followed by those after them and then those after them." They were therefore more knowledgeable, more spiritually pure and had a deeper insight into the Deen than us.

The matter is simple to understand in the context of our worldly activities. When faced with any health issue, people refer to medical specialists, when faced with a legal issue, people consult lawyers and when faced with a construction issue, they refer to an engineer. Just as people refer to specialists when faced with a relevant issue in worldly matters, so too do they need to refer to and rely on the statements of the Mujtahideen when the issue is a Deeni one. This is what is referred to as Taqleed.

The person practising Taqleed understands that by following the Imaam, he is actually following Allaah and Rasulullaah ρ. The Imaam is merely a link in the connection to the Qur'aan and Sunnah. The example is simple. Just as worshippers follow an Imaam in salaah as they hear him call out the Takbeers, when there are too many worshippers, a Mukabbir is appointed to transmit the Takbeers further for the people at the back to hear. The Mukabbir is however still following the Imaam and is not doing anything out of his own accord. At the same time, the people at the back know that they are following the Imaam and not the Mukabbir. The Mukabbir himself also understands that he is not the Imaam and is part of the congregation lie the others. Similarly, the Imaam of jurisprudence also understands that he is merely a link and that he is following the Qur'aan and Sunnah just like everyone else.

The gist to if all is that when one is not relying on the Imaam to interpret the intricacies of the Deen, he resorts to following his own whims and passions. This is because such a person does not know which verses or Ahadeeth abrogated which others and also which rulings are

preferred to which others. At the end, he will be doing only what his fancies dictate. At this point, Shaytaan seizes control over a person's heart and permeates his body. The Qur'aan depicts such a person in the worst manner, when it says: ***"but he clung to the ground (the material gains of this world) and followed his passions. His example is like that of a dog."***[1]

Allaah also says, "***Have you seen the one who has taken his whims as a Ilaah (who follows the dictates of his desires); whom Allaah has allowed to stray despite (possessing) knowledge (of the truth); whose (spiritual) ears and heart Allaah has sealed and on whose (spiritual) eyes Allaah has cast a veil."***[2]

Yet another verse states: ***"Can the one who is upon a clear proof from his Rabb be like the one whose evil acts have been beautified for him and who follows his whims?"***[3] There can be no doubt about the fact that the first is better than the latter.

Following the dictates of one's passions is so bad that even Rasulullaah ρ was cautioned about it in the Qur'aan. Allaah says, ***"Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose (every) affair entails transgressing (the laws of Allaah).***[4]

Allaah also says, ***"Should you now follow their wishes after knowledge (revelation) has come to you, then surely you would be among the unjust ones."***[5]

[1] Surah A'raaf, verse 176.
[2] Surah Jaathiya, verse 23.
[3] Surah Muhammad ρ.
[4] Surah Kahaf, verse 28.
[5] Surah Baqara, verse 145.

Another verse states, "***and do not follow their wishes, leaving aside the truth that has come to you."***[1]

Yet another verse says, ***"And (O Muhammad ε) you should judge between them by that which Allaah has revealed to you and do not follow their whims. Beware of them lest they should divert you (be careful that they do not turn you away) from some part of what Allaah has revealed to you."***[2]

Allaah says, ***"Then (after all these nations had passed on) We placed you (O Rasulullaah ρ) on a special way (the Shari'ah of Islaam), so follow it (by practising and propagating it) and do not follow the whims of those who have no knowledge.***[3]

Although addressed to Rasulullaah ρ, the Qur'aan is cautioning all of the Ummah against following the dictates of their Nafs when He says, ***"and do not follow carnal passions which will mislead you from Allaah's path."***[4]

In another verse, Allaah says that those who do not follow Rasulullaah ρ are actually following their whims and are the most deviated of people. Allaah also says, ***"Who can be more unjust (misguided) than the one who follows his whims without any guidance from Allaah?"***[5]

While the *Ghayr Muqallideen* follow their Nafs, by the grace of Allaah, we who follow the Imaams are safely following the Qur'aan and the Sunnah. While we refer to the statements and deeds of the Sahabah ψ and pious predecessors when faced with a unique situation, the

---

[1] Surah Maa'idah, verse 48
[2] Surah Maa'idah, verse 49
[3] Surah Jaathiya, verse 18.
[4] Surah Saad, verse 26.
[5] Surah Qasas, verse 50.

Ghayr Muqallideen decide on the grounds of their personal fancies because they have no knowledge of Ijtihaad, of the abrogated laws and other details of jurisprudence.

Rasulullaah ρ said, "None of you can have true Imaan until his desires are subservient to what I have brought."[1]

Rasulullaah ρ also said, "There shall come e time when there will be people in whose bodies desires and passions will flow just as no vein or sinew of a person is left unaffected when a person is bitten by a rabid dog."[2]

Two factors come to the fore when analysing the above Hadith. The first is that the rabies germ penetrates every area of the person's body, leading to his eventual death. Secondly, if this diseased person has to bite a healthy person, the healthy person will also become ill. Such is the condition of a person who follows the dictates of his Nafs. While he is a danger to himself, he also poses a threat to those in his company.

Desires and carnal passions are the walls surrounding Jahannam and whoever indulges in them is actually heading for Jahannam. It is for this reason that Rasulullaah ρ said, "Jannah is surrounded by hardships and Jahannam is surrounded by carnal passions."[3]

Hadhrat Abdullaah bin Mas'ood τ once said to the people, "Today you people are in a time when desires are subservient to knowledge (of Deen) whereas a time shall come when knowledge will be subservient to desires."[4]

The famous Sheikh Abu Umar Zujaaji رحمه الله (student of Hadhrat Junaid Baghdadi رحمه الله) said, "People during the Period of Ignorance followed that which their minds and

---

[1] *Mishkaatul Masaabeeh* (Pg.22).
[2] *Mishkaatul Masaabeeh* (Pg.30).
[3] Bukhaari and Muslim.
[4] *Ihyaa* (Vol.1 Pg.93).

disposition approved of. Rasulullaah ρ then came and referred them to the Shari'ah and obedience. The sound mind is therefore that mind which approves of that which the Shari'ah approves of and which disapproves of that which the Shari'ah disapproves of."[1]

Imaam Shaatbi رحمه الله said, "The Shari'ah is there to remove people from the dictates of their whims."[2]

Hadhrat Abdul Qaadir Jaylaani رحمه الله said, "Shirk does not entail only worshipping idols, but it is also when you follow the dictates of your Nafs." This, he mentioned while explaining the verse: "***Have you seen the one who has taken his whims as a Ilaah (who follows the dictates of his desires)"***[3]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله wrote: "Remember that it is the natural inclination of the Nafs to follow its carnal passions and will always do this unless the light of Imaan enters it."[4]

Hadhrat Dhun Noon Misri رحمه الله said that people will fall prey to corruption for the following six reasons:

1. Weakness of intention with regard to the acts of the Aakhirah
2. When their bodies become an instrument for fulfilling their desires
3. When long hopes overcome them despite their short lives
4. When they prefer to please the creation rather than the Creator
5. When they follow the dictates of their Nafs rather than the Sunnah of their Nabi ρ

---

[1] *I'tisaam* (Vol.1 Pg.67).
[2] *I'tisaam.*
[3] *Futuhul Ghayb* (Pg.21).
[4] *Hujjatullaahil Baaligha* (Vol.2 Pg.306).

6. When they make the errors of their predecessors a proof for their errant ways and forsake the virtuous deeds of these predecessors[1]

In short, it must be emphasised that following the dictates of the Nafs has been condemned by the Qur'aan, the Ahadeeth and the Ulema. The best course for people's safety is to follow the rightly guided Imaams and to rely on their guidelines. Following any of the four Imaams is a haven of safety for any Muslim.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله writes: "One ought to know that there is immense benefit in following the four *Madhaahib* and tremendous harm in turning away from them."[2] In the same book, he writes further, "The second reason for following a *Madh'hab* is that Rasulullaah ρ said, 'Follow the broader consensus of people'. Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ρ."[3]

Therefore, if one wishes to remain safe from the curses associated with following ones desires, one should follow one of the four Madhaahib, especially in these times when tribulations are so great and about which Rasulullaah ρ said, "Then (after the best of periods) lying will be most rife."

Sound thinking will tell one that Taqleed is really natural and is attached to people like their shadows. Even our *Ghayr Muqallideen* brothers are not exempt from this because the children in their homes follow and imitate what their elders do. Their womenfolk are not Muhadditheen and also have to ask their men to find out

---

[1] *I'tisaam* (Vol.1 Pg.64-65).
[2] *Uqdul Jayyid* pg.31.
[3] *Uqdul Jayyid* pg.33.

what they need to be doing. Do they regard this form of following also to be Shirk and Bid'ah? In fact, the various trades and professions of this world also require Taqleed. If a person merely studies medicine without training under anyone and then opens a surgery, it will only be a madman who would consult him.

Now the adage is famous that says: "While a fake doctor is a threat to the health, a fake Aalim is a threat to the Imaan." Since people feel the need for Taqleed in worldly matters, it is even more necessary for it to be a requirement when Deeni matters are concerned. Here we have a few people who study a bit of the translations of the classical works and then think that they are experts in the field of Qur'aan and Ahadeeth. They go a step further and criticise the Mujtahideen and declare Taqleed to be Shirk and a Bid'ah, while regarding their following of their Nafs as Towheed.

TAQLEED AS PROVEN IN THE QUR'AAN AND AHADEETH

Let alone the permissibility of Taqleed, the Qur'aan and Ahadeeth actually emphasise that it is Waajib (compulsory). Here follow a few verses of the Qur'aan:

1. ***"Ask those who know if you do not now."***
2. ***"Those are the ones whom Allaah had guided, so follow in their guidance."*** While this verse commands following the previous Ambiyaa عليهم السلام, another verse states, ***"Follow the creed of Ibraheem υ who was on the straight path and averse to all wrong ways."***
3. ***"O you with Imaan! Obey Allaah, obey the Rasool ρ and obey those with command amongst you."***
4. ***"Had they referred it to the Rasool ρ and to those in command amongst them, then surely those with insight would have been able to verify the matter."***

5. ***"Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?"***[1]
6. ***"From them We made leaders who guided under Our command when they exercised sabr and were convinced about (the truth of) Our Aayaat.***[2]
7. ***"Follow the path of the one who turns towards me."***
8. ***"O you who have Imaan! Fear Allaah and be with those who are true."***

Here follows a few Ahadeeth on the subject:

1. Hadhrat Hudhayfah τ reports that Rasulullaah ρ said, "I do not know for how much longer I shall be with you, so (after I die), follow the two after me, Abu Bakr and Umar."[3]
2. Rasulullaah ρ said, "You must hold fast to my way of life and the ways of life of the righteous and rightly guided Khulafaa …"[4]
3. Rasulullaah ρ said, "My Sahabah ψ are like guiding lights and whichever of them you follow, you shall be rightly guided."[5]
4. Hadhrat Mu'aadh bin Jabal τ reports that when Rasulullaah ρ sent him to Yemen, Rasulullaah ρ asked, "How will you pass judgement when a case comes before you?" Hadhrat Mu'aadh τ replied, "I shall pass judgement according to the Book of Allaah." Rasulullaah ρ asked, "And of you do not find the ruling in the Book of Allaah?" Hadhrat Mu'aadh τ replied, "I shall then pass judgement according to the Sunnah of Rasulullaah ρ." Rasulullaah ρ asked, "And of you do not

---

[1] Surah Taubah, verse 122.
[2] Surah Sajdah, verse 24.
[3] *Mishkaatul Masaabeeh* (Pg.560).
[4] *Mishkaatul Masaabeeh* (Pg.30).
[5] *Mishkaatul Masaabeeh* (Pg.554).

find the ruling in the Sunnah of Rasulullaah ρ?" Hadhrat Mu'aadh τ replied, "I shall then apply my mind without making compromises." Rasulullaah ρ then placed his hand on Hadhrat Mu'aadh τ's chest and said, "All praise belongs to Allaah Who has inspired the messenger of the messenger of Allaah with that which pleases him."[1]

The following becomes evident from this narration of Hadhrat Mu'aadh bin Jabal τ:

- There are many rulings that are not apparent in the Qur'aan and the Ahadeeth
- Applying one's mind to those rulings that are nor clearly stated in the Qur'aan and the Ahadeeth is commendable and pleases Allaah and Rasulullaah ρ
- Applying one's mind to a question of Deen is a bounty from Allaah that Rasulullaah ρ praised Allaah for. The fact that Rasulullaah ρ placed his hand on the chest of Hadhrat Mu'aadh bin Jabal τ shows that the blessings of Rasulullaah ρ are with the Faqih and Mujtahid.
- Rasulullaah ρ had sent Hadhrat Mu'aadh bin Jabal τ to Yemen to be the judge there and knew that the people of Yemen would refer their matters to him and would be following what he told them. They would therefore be making Taqleed of him. Close inspection of the above Hadith will reveal the reality and proof for Taqleed.

5. Rasulullaah ρ also said, "The Ulema are the heirs of the Ambiyaa عليهم السلام."[2] Therefore, just as it is Fardh (obligatory) to follow the Ambiyaa عليهم السلام, so too is it to follow the Ulema. The legacy of the Ambiyaa عليهم السلام is their knowledge and since the Ulema also have this

[1] *Mishkaatul Masaabeeh* (Pg.324) and Abu Dawood (Vol.1 Pg.149).
[2] Ahmad, Abu Dawood and Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.34).

knowledge of the Shari'ah, it is necessary to follow them as well.

6. Rasulullaah ρ also said, "It was their Ambiyaa عليهم السلام who led and ruled over the Bani Israa'eel. Each time a Nabi υ passed away another succeeded him. Remember that there shall be no Nabi after me, but there shall be Khulafaa and there shall be many of them (follow them as you had been following me).[1]

The above Ahadeeth and verses of the Qur'aan prove the importance of Taqleed. Taqleed is of two types. The first type is not to follow any particular Imaam, but to choose to follow one Imaam in certain matters and another in other matters. This is called *Taqleed Mutlaq*. The other form of Taqleed is to follow a specific Imaam in all matters. This is called *Taqleed Shakhsi*. Both types of Taqleed were common during the tie of the Sahabah ψ and the Taabi'een. Those Sahabah ψ who were not Fuqahaa followed the ruling of those who were regarded to be Fuqahaa. Whenever someone asked a ruling from the Fuqahaa, they replied sometimes with proof and sometimes without, and in all cases, the questioner practised what he was told. Never did the questioner ever ask the proof if it was not provided.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله says that the custom from the time of the Sahabah ψ up to the time of the four Imaams was to follow a reliable Faqih and no one questioned this custom. Had it been something questionable, the great Sahabah ψ and Taabi'een of the time would have certainly questioned it. *Taqleed Shakhsi* was also commonly practised because we see that the people of Makkah always referred to Hadhrat Abdullaah bin Abbaas τ when there arose a difference in any ruling and they followed his ruling in the matter. Similarly, the people of Madinah referred to Hadhrat Zaid bin Thaabit τ

[1] *Ma'aariful Qur'aan* (Vol.1 Pg.185).

and the people of Kufa referred to Hadhrat Abdullaah bin Mas'ood τ.

1. When people once asked Hadhrat Abu Moosa Ash'ari τ about something, he gave them a reply that turned out to be contrary to that which Hadhrat Abdullaah bin Mas'ood τ gave. When Hadhrat Abu Moosa Ash'ari τ heard about this contradiction, he told the people, "Do not ask these rulings from me as long as that man of deep knowledge (Hadhrat Abdullaah bin Mas'ood τ) is with you."[1]
2. A narration from Hadhrat Ikrama رحمه الله in Bukhaari states that when some people of Madinah asked Hadhrat Abdullaah bin Abbaas τ about the ruling concerning a woman who started to menstruate after performing her Fardh Tawaaf (could she return home without performing the Tawaaf *Widaa?*). When Hadhrat Abdullaah bin Abbaas τ ruled that she may return home, they said, "We cannot accept your verdict and discard the verdict of Zaid bin Thaabit τ." This narration makes it clear that they practised Taqleed Shakhsi in following Hadhrat Zaid bin Thaabit τ. When he heard this, Hadhrat Abdullaah bin Abbaas τ neither reprimanded them, nor said that what they were doing was shirk or a Bid'ah. This he would have done if such a form of Taqleed was not permissible.
3. Although Hadhrat Abdullaah bin Abbaas τ was himself a Mujtahid, he always maintained that it was no necessary to follow the verdict of anyone else as long as Hadhrat Ali τ was alive.[2]
4. It is mentioned that as long as Hadhrat Saalim bin Abdullaah رحمه الله lived, Imaam Naafi رحمه الله never issued Fataawaa.[3] This makes it apparent that during the time of Imaam Naafi رحمه الله, people followed only Hadhrat Saalim رحمه الله.

---

[1] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.264).
[2] *Kalimatul Fasl* pg.19.
[3] *Tadhkiratul Huffaadh* (Vol.1 Pg.98).

5. The previously quoted narration of Hadhrat Mu'aadh bin Jabal τ being sent to Yemen proves both Ijtihaad as well as Taqleed Shakhsi because by allowing Hadhrat Mu'aadh bin Jabal τ to apply his mind to matters, Rasulullaah ρ was making it compulsory for the people of Yemen to follow only Hadhrat Mu'aadh since he was the only one sent to them as judge and religious instructor.
6. It is common knowledge that there were seven great Fuqahaa who were followed during the period of the Taabi'een.

All the above clearly illustrates that both forms of Taqleed were well practised during the time of the Sahabah ψ and the Taabi'een. It must be remembered that these were the best of times according to Rasulullaah ρ. It was time when people were overcome with Taqwa and religiousness and because people always took the more cautious of any two opinions, they comfortably practised Taqleed Mutlaq as well as Taqleed Shakhsi. However, as the times moves away from the blessed period of Rasulullaah ρ, piety and scrupulousness deteriorated and people started to become overwhelmed with worldly matters, the Ulema whose fingers were always on the pulse of the Ummah restricted Taqleed to Taqleed Shakhsi.

The Ulema all started to support this move and eventually the Ummah stood unanimously upon this because without such Taqleed, the laws of the Shari'ah would be a toy in the hands of every person and would be manipulated to conform to their desires.

In one of his works, Hadhrat Shah Wali'ullaah رحمه الله says, "It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[1]

---

[1] *Insaaf* pg.59.

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله writes that it is really permissible to follow various people and ask something from each of them to follow. In fact, the pious predecessors did ask certain rulings from Imaam Abu Haneefah رحمه الله and other rulings from Imaam Awzaa'ee رحمه الله and others. Today's people now wish to also do the same. While this is in itself permissible, it is forbidden because of another factor. However, before understanding this, first understand the following introduction. What needs to be understood is that the overwhelming and prevailing condition of people should be noted. The distinct difference between the people of that period and of today's times is that the people of those times were overwhelmed by piety and religiousness. Therefore, if they asked several Mujtahiddeen, it was really coincidental or because they wished to follow the most cautious of opinions. Now if the same state of religiousness prevailed today. It would not be necessary to restrict Taqleed to the following of only one person. But this is not the case today and how would such a state remain until today? Rasulullaah ρ explicitly mentioned that after the best of times, lying and dishonesty would become widespread and the condition of people would be much worse.

Such is the situation today when people worship their desires and every person includes his motives in his opinions. Allaama Shaami رحمه الله reports an incident of a Faqih who wished to marry the daughter of a certain Muhaddith. The Muhaddith however stipulated that he would allow the marriage only if the Faqih conformed to the practices of '*Raf'ul Yadain'* and '*Aameen bil Jahar'*. The Faqih accepted and the couple were married. When the incident was mentioned to a saint of the time, he lowered his head and after a while said, "I fear for his Imaan because he compromised what he was doing as a Sunnah for worldly gain."

If people are allowed to practise *Taqleed Mutlaq*, they would do so for their own ends. For example, if a person

with wudhu started to bleed, he would maintain that his wudhu is no broken in accordance with the view of Imaam Shaafi'ee رحمه الله. If he later happened to touch a woman, he would then say that his wudhu is till not broken because wudhu does not break in this way according to Imaam Abu Haneefah رحمه الله. In such a situation, he neither has wudhu according to Imaam Shaafi'ee رحمه الله as well as according to Imaam Abu Haneefah رحمه الله, even though he will be adamant that his wudhu is intact. People will therefore search for a ruling that appeases their whims and reject whatever does not. Deen will therefore be non-existent and all that will remain will be whimsical fancies.

Therefore, although *Taqleed Shakhsi* was not necessary during the best of times, it is necessary nowadays because of the difference of the people. Although it will not be said that *Taqleed Shakhsi* is Waajib (compulsory) or Fardh (obligatory), it must be noted that it secures the welfare of a person's Deen and without it, his Deen will be destroyed. Therefore, together with such Taqleed securing the safety of one's Imaan, it also makes life much easier.[1]

Even Allaama Ibn Taymiyyah رحمه الله stressed the importance of *Taqleed Shakhsi* when he wrote, "According to their whims, these people sometimes follow an Imaam who permits a marriage and then follow another Imaam who disallows it. Such a practice is not at all permissible."[2]

The Ghayr Muqallidden profess to follow Sheikh Abdul Wahhaab Najdi, but are really stepping ahead of him because even he professes to follow an Imaam. He writes, "By the grace of Allaah, we follow our pious predecessors and are not perpetrators of Bid'ah. We follow the Madh'hab of Imaam Ahmad bin Hambal رحمه الله.[3]

---

[1] *Ashraful Jawaab* (Vol.2 Pg.89-96).
[2] *Fataawaa Ibn Taymiyyah* (Vol.2 Pg.240).
[3] Muhammad bin Abdul Wahhaab by Allaama Ahmad Abdul Ghafoor, published in Beirut.

In another book, he writes, "I praise Allaah for being a follower of the pious predecessors and for not being a perpetrator of Bid'ah. My beliefs and Deen are those that conform with the Deen of Allaah. They are those of the Ahlus Sunnah wal Jamaa'ah and the four Imaams and their followers.[1]

Explaining the stance of his father and himself, Sheikh Abdullaah who was the son of Sheikh Abdul Wahhaab Najdi writes, "We follow the Ahlus Sunnah wal Jamaa'ah in the principles of Deen, we follow the ways of the pious predecessors and follow Imaam Ahmad bin Hambal رحمه الله in the derivatives of Deen. We also do not condemn any person following any of the other three Imaams."[2]

The above clearly spells out the stance of both Sheikh Muhammad bin Abdul Wahhaab and Allaama Ibn Taymiyyah رحمه الله , both of whom are revered by our Ghayr Muqallidden brothers. They both regarded Taqleed to be necessary and did not at all refer to it as Shirk or a Bid'ah. However, our Ghayr Muqallidden brothers make no secret of their stance when they say in their book *Fiqh Muhammadi*[3], "Millions of thanks to Allaah for saving us from the Shirk of following a Madh'hab and being either Hanafis, Shaafi'ees, Maalikis or Hambalis. So many people are trapped in this whereas opposing the commands of Allaah and His Rasool ρ is Shirk according to a verse stating that people take their priests and religious leaders as gods apart from Allaah. The Hadith of Hadhrat Adi bin Haatim τ also professes the same."

The verse referred to by the author of the above book deduces that Taqleed is Shirk by virtue of the quoted verse of the Qur'aan. The verse however refers to the

---

[1] Muhammad bin Abdul Wahhaab by Allaama Ahmad Abdul Ghafoor, published in Beirut, pgs. 175-176.

[2] *Al Hadiyyatus Suniyyah* pg. 38. These extracts have been quoted from Moulana Muhammad Manzoor Nu'maani's book about the propaganda against Sheikh Muhammad bin Abdul Wahhaab.

[3] Pg.4.

Jews and Christians who would listen to their priests and Rabbis when these men made lawful that which their religions clearly forbade and which they always knew was unlawful. Hadhrat Adi bin Haatim τ then asked Rasulullaah ρ what the Qur'aan meant by saying that the Jews and Christians took their religious leaders as gods whereas they never worshipped them. Rasulullaah ρ explained, "Although they never worshipped them, they regarded something as lawful if these leaders legalised them and regarded things as unlawful when they outlawed them."[1]

The clear difference between Taqleed and the ways of the Jews and the Christians is that Muslims do not regard the Imaams as the law-makers of the Shari'ah as the Jews and Christians did, but as conveyers of the commands of Allaah, as has been already explained. The verse of the Qur'aan therefore has no bearing on Taqleed as we define it.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله sums it up as follows: "While the original command is from Allaah, the ruling of something being Halaal or Haraam is attributed to Rasulullaah ρ because his words are a sure indication of the command. They are further attributed to the Mujtahideen of the Ummah because they are reporting from Rasulullaah ρ or deriving the rulings from what he said."[2]

---

[1] Tirmidhi.
[2] *Hujjatullaahil Baaligha* (Vol.1 Pg.127).